



# THE CHRISTIAN CENTURY.

Volume XIX.

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Number 29.

## *Leading Features*

*Theology of Jesus in the  
Lord's Prayer*

*From Tent to Tabernacle*

*Motives and Methods in Apo-  
stolic Missions*

*Pure Religion*

*That Printer of Udell's*

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## EDITORIAL

### THEOLGY OF JESUS IN THE LORD'S PRAYER.

1. Christ's first thought of God, and hence the first point in his theology, is that God is father. "Our Father." The Fatherhood of God is fundamental in the theology of Jesus, more in the simple use of the term, and the connections in which he uses it than in any enlargement on the doctrine that we find in his teaching. In the selection of the word father as the preferred name which he gives to God, he accentuates and focalizes the love, the goodness, the naturalness, the nearness of God, and man's sonship and childhood relation to him. If you being evil know how to give good gifts to your children, how much more will your heavenly father give good things to those that ask him. God's fatherhood of humanity is the basic element in the thought of Jesus, it lies at the foundation of his revelation of God, all else must be explained in the light of this central truth.

2. Christ's second theological idea is that God is King. "Thy Kingdom come." He is paternal sovereign, or sovereign parent, and the contemplation of the race as a family of which God is the father, is not inconsistent with the conception of the world as a Kingdom and God as King. The place of centrality in the teaching of Jesus must be assigned to the Kingdom of God, because it brings God's paternal supremacy and moral superiority conspicuously into view. The kingdom means God's filial reign in the hearts and over the lives of men, in the world and over the world of men. The modern scientific doctrine of the spirituality of God as expressed in the divine immanence and everywhere-ness of the deity, comes out beautifully in the invocation to this prayer. The proper plural rendering of the original "Our Father who art in the heavens" is a clear intimation of the omnipresence of God, the immanence of the divine Spirit in every part of his dominion. The singular, as we have it in our English translations, would signify that our Father is in heaven but not on earth. The plural means he is in both earth and heaven, and everywhere in the universe. This is the scientific creed of universal immanence, the prevalence of God in all living things, relating the eternal Spirit to the world, not as the mechanic is related to the machine or the painter to his picture, but as the human spirit is to the human body. Christ's doctrine of the kingdom finds its analogy in the Theocracy of the Law and the Prophets,

with a difference. The fundamental idea in the theocratic government of the Hebrew nation was the exclusive sovereignty of God, Jehovah was the rightful governor, the only ruler of men. He was the transcendent God reigning high above the world in majesty and glory, separated from it as an architect is from his building, reaching it by a long line of mediating angels and men. Christ accepted the sovereignty of the theocracy, the reign of God among men, but he swept aside the angelic and priestly mediations, modified the Jewish notion of the divine transcendence, added the conception of the divine presence in the world, and God's reign as a father over his family, and not merely as a king over his subjects.

3. The third thought of Jesus about God is his sovereignty as expressed in the universality of his will. "Thy will be done on earth as it is in heaven." God's will is the expression of God's nature in the form of law. The will of the Father is the manifestation of his presence in the constitution of the world. Revelation is not an arbitrary, stereotyped, verbal disclosure of God, it is the uncovering of his nature, constitution and laws in their moral relations to things that are made. The supernatural is not the unnatural, it is the eternal in the order of time. According to Christ's conception, the social and moral order of heaven, where God's will is the norm of righteousness, is to be reproduced in the affairs of earth, as the supreme end and consummation of his religion. Where God's will is done his presence will be realized and recognized as it was in Eden before the fall, and as it now is in heaven. The far off divine event to which the whole creation moves is the introduction upon earth of the harmony and happiness of heaven in the universal doing of God's will. In this fact lies the significance of Christ's mission, and the establishment of the Kingdom of Heaven among men.

4. The next point in the theological outline of the Lord's prayer is the providence of God in material things. "Give us this day our daily bread." One of the most obvious indications of God's Fatherhood of humanity, is his personal superintendence over the providential affairs of the world. If God made the universe and lives to superintend its affairs and to fulfill the purposes of the creation, he is here to administer its arrangements for the well being and blessedness of his children. Next to the Kingdom of God and its righteousness, is the "all of these things" that shall be "added to us." The spiritual is supreme, but the temporal is not to be ignored in our Father's administration of the interests of his government. In fact no outline suggestion or theological hint of the great prayer is more completely filled out in the ser-



mon on the Mount than this intimation of God's personal relation to our temporal concerns. Our Father in the superintendence of our earthly interests, is universal, impartial, beneficent, gracious, causing his sun to rise on the good and the evil, and sending his rain on the just and the unjust. The ground of the injunction against anxiety for the morrow is that our Father knows our need of these things before we ask him. If there is a providence for birds, for flowers, for the animal and the vegetable kingdom, according to the laws that govern the life of nature, how much more for the every day concerns of the rational and moral creation, made to glorify God and to enjoy him forever. This providence conception that touches the fatherhood of God on one side and the sonship of man on the other, is not a violation of law nor a contravention of the uniformity and necessity of law, nor does it disrupt civilization by discouraging industry and forethought, it merely emphasizes the personal fatherly relation of God to the administration of the temporal side of life, according to the laws he has made and one of these is the necessity of human activity.

5. Following the hint of a universal special providence is the suggestion of redemption focalized at the vital point of the forgiveness of sins. "Forgive us." The history of the Kingdom of God finds its highest expression and culmination in the Christian revelation of redemption. It is admirably summarized by Paul in the statement, "In whom we have redemption through his blood, the forgiveness of our sins, according to the riches of his grace." This petition concerning forgiveness is a mere hint of the application of God's love and sacrifice to human guilt that finds its first development in the personal ministry of Jesus, and its final and fullest evolution in the cross and ministry of reconciliation. If the new theology evinces any disposition to eliminate the cross from the solution of this sin problem, its life in religion and its hold upon the human heart will be brief indeed. It may not be given us to understand the philosophy of the atonement in its relation to God, but the fact in experience and the effect in the salvation of men constitute an unmistakable vindication of the cross as the wisdom of God and the power of God. For a long time to come the problem of atonement will be the task of theological reconstruction in an effort to put the Biblical doctrine of sacrifice upon a more scientific and satisfactory basis for the thinker, but from the beginning religion, as distinguished from theology, has had all it needed for the practical and vital work of saving men from their sins. The forgiveness of sins is a fundamental necessity under the government of God, not only as a fact in the mind of God, but as a moral effect in our own minds. God is asked to pardon us as we pardon others. If we are not in a state of mind to forgive we are not in a state of mind to be forgiven. The malicious temper, the vindictive disposition, the spirit of enmity, hate and bitterness, readiness to take offence and a disinclination to overlook offences, when

perhaps the sinned against is the greatest sinner, all this is so foreign to the spirit of Christ and the regenerate life, as to render forgiveness impossible unless God can forgive men in a state of sin, and in a condition of the worst kind of sinfulness. When the redemptive forces effect the regeneration of the individual, the first result is to so purify and sweeten the mind, to so fill it with light and love, as to make forgiveness both inevitable and easy. This condition of mind makes it equally natural and equally inevitable that God should forgive us.

6. After the redeemed soul has been forgiven and has forgiven those who sin against him, the next step in the divine process is deliverance from the power and practice of sin. "Lead us not into temptation, but deliver us from evil." Emancipation is followed by praise, "For thine is the kingdom and the power and the glory forever." Amen. And so the Lord's prayer in addition to being a prayer and a model of devotion is a summary outline of the theology of Jesus.

#### AS ACTIVE NOW AS THEN.

We think of God as active in Jewish history. We read of the great things he did in the land of Egypt and of the wondrous things he did in the land of Ham and the terrible things he did by the Red Sea. We read of the overthrow of Pharaoh and his host. We read of how he smote great kings. Sihon, king of the Amorites, and Og, king of Bashan. We are told of how he fed his people with manna and led them as a flock by the hands of Moses and Aaron. We speak of that history as sacred. But let us not forget that God is as active now as he was in those days. He is at work in China and Japan and Korea and in South America and in Cuba and in the United States and in Australia. He is making all things work according to the counsel of his own will. All history is sacred because God is in it all. We need to know that he has not retired from the world and the people that he has made. He works hitherto and shall continue to work till he shall subdue all things to himself. No one need regret that he did not live in some past age. There are as many and as great battles to be fought now as ever. There are as many problems to be solved. The ancients did not do or say everything. In all our working we have the assurance that we are working with God and that he will give us the victory. Every plant which he has not planted shall be rooted up. The knowledge of his glory shall cover the earth as the waters cover the sea. Human history was never so full of God and life was never before so well worth living as now.

For not by bread alone  
Can we, thy children, live;  
Some heavenly food unknown  
Thou unto us must give.

—Lucy Larcom.



**A GLANCE AT THE GLOBE.****The Philippine Celebration.**

July 4 witnessed enthusiasm not only in America, but also in the Philippines. President Roosevelt's amnesty proclamation was read to the crowd of Americans and Filipinos assembled at Manila. About 600 prisoners were freed, among these was Aguinaldo, whose guard was withdrawn. The celebration was a typical American one. Parades, firecrackers, flags, bunting and everything that makes up a Fourth of July celebration here was had there.

**Confederation Day in Canada.**

With more than usual rejoicing, caused by the king's coronation, his majesty's subjects in Canada celebrated their Confederation day. Thirty-five years ago, July 1, the Dominion of Canada was created, having then a population of about three and one-half million of people. Since that time the population has increased by less than two millions, but her trade has grown rapidly. In '68 the foreign trade totalled \$131,000,000, while for the fiscal year just closed it reached a value more than three times this, or \$400,000,000. Exports then were valued at \$57,500,000, which last year had gained to \$196,500,000. By bank deposits and all other figures there is every indication of a flourishing condition in the dominion. Not only is Canada passing through an era of great industrial and commercial prosperity, but also is there a perceptible increase in her population. Many emigrants are finding their way there and are settling to become permanent residents.

**Freight Handlers' Strike.**

The strike begun by the 10,000 freight handlers in this city last week does not promise to be of long duration. Considerable inconvenience was caused the railroad people by the unexpectedness of it and their consequently unprepared condition. Many cars of perishable fruits were in the yards and other freight to be gotten through. By strenuous effort only were they successful in accomplishing this. Arbitration will likely succeed in averting any serious loss to either side. Through the good offices of Frederick W. Job, the two parties are to come together by representatives from the twenty-four railroads involved and the strikers. No part is to be taken by the union and the railroad managers will not make it a joint affair by assembling in a body. But a committee of five from each freight house will confer with the head of the road in whose employ they were before the strike began. This much was accomplished on the second day after the strike had begun, so that prospects are favorable to an early settlement of the trouble.

**Queen of Belgians III.**

Late information from Brussels advises of the serious illness of Marie Henrietta, queen of the Belgians. She has been ill for some time, but has recently grown much worse. Queen Marie Henriette is the daughter of the late Archduke Joseph of Austria and Marie Dorothea, princess of Wurtemberg. She was born in 1836 and at the age of 17 was married to Prince Leopold, then the young heir to the throne of Belgium. For many years the queen's hopes centered in her three daughters, the Princesses Louise, Stephanie and Clementine. Louise was married to Prince Philip of Saxe-Coburg and Gotha, and Stephanie became the wife of

the Crown Prince Rudolph of Austria. Both of these marriages have been most wretched failures and have caused the queen desperate anguish. She has, because of her children's misdemeanor and sickness, known but little happiness from the moment of her marriage. She has taken much interest in religion, philanthropy and art. She is fond of music and plays excellently upon the piano and harp. As a painter she has done some good work. On account of her piety the pope sent her the golden rose of virtue, a consecrated gift and the highest token of papal esteem to the children of the church.

**The Miner's Strike.**

The strike in the anthracite coal region of Pennsylvania remains practically without changed conditions. It seems now to be a contest in "waiting" powers between the strikers and the employers. Endurance will tell the tale. The employer declares that he will not reopen the mines until he does so with the force already on the field. This may be from pure choice, but is probably choice backed up by necessity. Difficulty would be found in getting new men were it attempted. The law of Pennsylvania demands that a person shall have had two years' experience in or about a mine before he can be granted a certificate of competency. Those who have or can secure such certificates are already employed at better wages than can be secured in the strike regions. No violence has resulted on either side. The miners are behaving themselves and the employers are making no move to eject them from the company's houses where they are residing. A convention has been called for July 17 to see if the bituminous miners shall not also be brought out in a sympathetic strike with the anthracite people. The prospects are not favorable to this being accomplished because of a satisfactory agreement having been entered into recently by these miners with their operators, also as it gains nothing for them to strike now when they have no issue at stake.

**President Roosevelt at Pittsburg.**

More notice was taken of Pittsburg's celebration on the Fourth than of other cities because of the president's being orator of the day. He addressed 200,000 people at Schenley's Park in the forenoon. Those who were within hearing distance applauded him warmly, both for his frank compliment of their townsman, Attorney General Knox, and for his declaration of policy. After a summing up of the great national periods of patriotism he passed to a discussion of the Philippine and Cuban questions, and from them to the topics of domestic industry. Of the Philippines his word was one of congratulation on the declaration establishing peace and predicted that if there were yet some little insurrection it would quickly be stamped out. Of Cuba he spoke hopefully, while regretting that reciprocity had not already been given her, and asserted that this gift was only delayed and not refused. The utterance which was as nearly a keynote as any other and received great response was: "It is no easy task to deal with great industrial tendencies. But that fact does not excuse us for failure to strive to do what is possible. Special legislation is needed, some of that legislation must come through municipalities, some through states, some through the national government, but above and beyond all legislation we need honest and fearless administration of the laws as they are on the statute books."

## CONTRIBUTED

"God hath not promised  
Skies ever blue,  
Flower-strewn pathways,  
Always for you.  
God hath not promised  
Sun without rain,  
Joy without sorrow,  
Peace without pain.  
But God hath promised  
Strength from above,  
Unfailing sympathy,  
Undying love."

### FROM TENT TO TABERNACLE.

There is no form of literature which is more fascinating than biography. A most thoughtful friend said not long ago that he had read every biography he could get his hand on during the past twenty years, and had never found one which did not repay his perusal. Every book of this kind, if it have any merit whatsoever either in its subject or its literary form, is like a personal acquaintance with one who is worth knowing. Especially does this value emerge in the lives of men who have wrought ably and well in some important field, and no field can be more important than that in which the subject of this book was occupied. Christian work is the foremost task, and a life which becomes conspicuous as a force for good in the community cannot fail to interest all those who rejoice in the growth of the Kingdom of God.

Some years ago mention was made frequently in the American religious journals of the remarkable work of a Mr. Gypsy Smith from England, who was visiting this country, holding meetings and revival services east and west. From time to time since then accounts of his work in Britain have found their way into the American press. But perhaps that which did most to bring his name prominently forward of late was the remarkable series of meetings held under the auspices of the Free Church Council in London, called the Simultaneous Mission. These meetings occurred a year ago last January, and were held throughout London for one week, from January 26th to February 6th, and later in the provinces the same enterprise was carried forward. Easily the most conspicuous of the London meetings was that held in the Metropolitan Tabernacle, where for so many years Charles H. Spurgeon ministered, and where at the present his son Thomas Spurgeon carries on with unflagging zeal and unabated interest the great work begun by his father. The English papers were full of the wonderful results of Mr. Gypsy Smith's work during that week at the Tabernacle. The accounts of the meetings given by the "Christian World," the "British Weekly" and other journals were enough to arouse interest in the personality of the missionary, and the autobiography comes at the right time to reward the curiosity of the Christian world regarding this remarkable man.

Rodney Smith was the son of gypsy parents, Cornelius Smith and Mary Welch. On the 31st of March,

\*Gypsy Smith, His Life Work. By Himself. New York, Fleming H. Revell Co., 1902. Pp. 330. Price, \$1.50 net.

1860, in the parish of Wanstead, near Epping Forest, the child was born in a gypsy tent. The family lived the wandering life of their people, sometimes in a van, sometimes in a tent. There were several other children in the family, and the clan was a large one, as the Smith family is likely to be. The living was made by hand-work, such as mending baskets and making clothes-pegs, supplemented, of course, by the usual gypsy vocation of fortune-telling, which the author denounces as a conscious but profitable fraud. The earliest shadow that came upon the life of the child was the death of the mother, who was carried off by smallpox when he was quite young. This sore affliction, which left the father with the family to care for, wrought a change in the life of Cornelius, which had been before devoid of religious interest, as is indeed the case with most of the gypsies. The narrative of the unmothered childhood of the little boy and the other children is pathetic. With no education and no religious training and with no ambition save that of the camp, and the vagrant life of his people, the boy was in a fair way to become just what other members of his tribe are known to be throughout the world. But the hard lot of the father in losing his wife, to whom he was deeply attached, issued in a period of trouble and depression from which he sought release in Christian faith. This change came slowly, first by hearing a stray reading of some portions of "Pilgrim's Progress," and then by listening to preaching here and there, and finally came the earnest embracing of the Christian faith. The famous "three gypsy evangelists" were the father and his two brothers, whose work became well known in England.

Soon the boy was as deeply interested in Christianity as his father, and determined to be a preacher. The narrative of his first experiment with store clothes, and the work of a street preacher are interesting and amusing. Soon he fell under the eye of Mr. William Booth, later on General Booth of the Salvation Army, and for a number of years he worked earnestly at the different tasks connected with the organization which was just then changing its character and name. Some very difficult enterprises were committed to his charge, especially the reorganization of a broken-down station at Hanley, where a dilapidated circus was used for the meetings. Here the cause grew so rapidly that the old quarters had to be enlarged, and the young man who was by this time married, began to find himself a growingly famous preacher. The unfortunate episode of the gift of a gold watch from the community in recognition of his work brought down upon him the displeasure of Gen. Booth and resulted in his summary dismissal from the army. This experience wounded him, but he continued at Hanley with the assistance of friends who his dismissal had raised up, and his work reached greater proportions than ever.

Soon after, at the meeting of the Congregational Union held at Hanley, he received, not without hesitation on the part of the committee, his first public introduction, and was soon after called to conduct a revival in London. In all these years he had been improving his education as he had opportunity, though never permitted to attend school. He tells us that he set himself to study, conscious of his limitations. Outside of his Bible, his reading consisted of Matthew Henry's Commentaries, the lives of some early Methodists, the Rev. Charles Finney's Lectures on Revival Sermons to Professing Christians, and The Way to Salvation, and the books of Dr. Parker, Dr. Mc-

Laren, Robertson of Brighton, and something of Spurgeon and John Wesley. At the same time he was reading of Scott, Dickens, Thackeray, Tennyson, Whittier, Byron and Longfellow and George Eliot, and a little of Carlyle and Ruskin. It is the general opinion that Gipsy Smith is one of the most eloquent and correct speakers of the English language considering his limited opportunities.

He has made in all five trips to America, beginning his work in January, 1889, in Brooklyn, and preaching in various other American cities. As far west as Denver he has held meetings. In 1893 and 4 he held a most interesting series of meetings in Glasgow and became personally acquainted with Prof. Henry Drummond, Dr. Bruce and many others of like standing. In 1894 he went to Australia and completed the trip around the world by way of Canada and the States. Still later he held a great mission at Manchester in the church so long ministered to by Dr. Alexander McLaren, perhaps the greatest expository preacher of our day. This mission Gipsy Smith regarded as the most important work of his life up to that time, convincing him that his methods were applicable equally in cultured and rustic congregations.

The story of the book is interesting enough to hold the attention straight through. There is a naive simplicity about it all which disarms the reader who might be tempted to feel that the writer was lauding himself unduly. He quotes the most striking compliments to himself with all the child-like pleasure and simple interest that characterizes Dr. John G. Paton's autobiography. There is nothing of vanity, but only the consciousness that God has been using him throughout. There is withal a fine view of humor through the book. Leslie Lockwood.

## MOTIVES AND METHODS IN APOSTOLIC MISSIONS.

J. K. SHELLENBERGER.

Let us analyze the Pentecostal sermon.

I. The introduction. Peter makes a defense of the disciples' appearance and actions.

II. The theme—"The Messiahship of Jesus."

III. The proof of this Messiahship. Which proof rests:

1. On the life works of Jesus.
2. On the resurrection of Jesus.
3. On the gift of the Holy Spirit, which had been shed upon them that morning.

The delivery of this sermon is worthy of study.

Peter's motive was not to display a newly discovered power. It was not to announce the speaker's prominence in the new order of things. Neither was it to sentimentally atone for the sin of denying his Master fifty days previous. None of these things, which too often furnish the motive for the present-day preacher, were in the mind of this single-minded, desperately devoted preacher of Pentecostal fame. The thing that put fire in Peter's eye, feathered his arrows and tightened the tension of his bow was the desire to make known the facts that had to do with the conquering of men for the kingdom of heaven. His ambition was to manifest Christ rather than Peter.

"The Messiahship of Jesus was in Peter's mind from the beginning." Why, then, in the beginning of his sermon did Peter call Jesus a "man"? There are two methods of presenting the truth. One can be told in the old trite but inelegant saying, viz.: "Hew-

ing to the line and letting the chips fall where they may." The other may be thus characterized: "Be sensibly politic." Peter seems to have chosen the latter method.

The Jews resented the idea that Jesus was the Messiah. Had Peter begun his sermon with the announcement that Jesus was the Messiah, and that he was going to prove that the very one whom they had crucified fifty days before was the Christ, and that they must accept this proposition or be damned, the multitude would without doubt have been ready to have damned Peter. Hence he calls him first a "man." Then proves his ability and power by his works; his divinity by his resurrection; his eminence by the gift of the Holy Spirit. Then could Peter say, "this man whom ye crucified is made both Lord and Christ," Master and Messiah. Having adroitly led up to it, he announces his theme with power. Three thousand believe and make the despised Nazarene their Master.

Why did he not tell the story of his own denial and repentance? Why did he not tearfully avow his personal love for the Master? His motive was not to make Cephasites, but Christians. Always, and many times unconsciously, whether in Jesus, apostle or disciple, the method conforms to the motive.

A new community with all things common was the result of this Pentecostal preaching. The church grew. "The Lord added daily such as were being saved." We are told that "the disciples multiplied in Jerusalem greatly." Why say "in Jerusalem"? Because that was the only place where work was being done.

Nearly six years have gone since Pentecost. A crisis is pending. Israel has been given opportunity to repent and has refused. The church has been organized, not as per ritual by order of bishop or council, but as occasion and necessity demanded. We read five chapters of the book of Acts and nothing is said of elders or bishops. Yet there was the church. At the beginning of the sixth chapter we read of an internal difficulty. A lack of attention was given to the Hellenistic converts. The order of deacons is established; not to fill out the priestly idea as to what a church ought to be, nor to make the church conform to some fanatic's idea of continuity between the New and Old dispensations. It was established because the necessity demanded the appointment.

Seven men were called. Men who "were full of the Holy Spirit." The motive was to conserve the equality of men regardless of nationality in the new community. The method was to appoint men competent to do the work necessary to be done.

## II. THE EVANGELIZATION OF SAMARIA.

None but the "circumcised" had yet crossed the church's threshold; none but Jews and Jewish proselytes. The seven deacons were all Grecian Jews, chosen without doubt because complaint had come from the Grecian widows. Immediately do we read of Stephen's preaching in the Hellenistic synagogues. His thought was more liberal than Phariseism could stand. His inborn carelessness of conventional and traditional ritualism manifested itself. Stephen was a "progressive." Phariseism had circumscribed God and set his limitations. So far as grace was concerned, the Jew was the beginning and the end. Stephen conceived the idea that both Moses and the temple were only means to a higher end. The Pharisees cannot stand his powerful eloquence and convincing arguments. He is charged with blasphemy.



Said they: "He speaks against the temple and the law," for he said that Jesus will destroy the one and supersede the other.

It is needless for us to imitate the mob's mad howl or picture the brutal stoning. The story is familiar. Significantly we read, as a result, that "they were all scattered abroad except the apostles." Why "except the apostles"? They were Jews, Pharisees, and while they had broken with the Saducees, they had not with the Pharisees, and in reality never did. Even in inspiration God never destroyed individuality.

Again we read, "and the disciples went everywhere preaching the Word." Question: Was not, after all, that which at first seemed a mere matter of expediency the introduction in the evangelists of the kingdom, a new blood, a new spirit, a new personnel? For until this is done the Gospel will never go beyond the walls of Jerusalem.

The Commission reads "to all nations" and "to every creature." Christianity has finally broken the bounds of Jerusalem. The church is being prepared for the admission of the Gentiles. The apostolic method, which is another way of saying "God's method," is to move by steps, by degrees; to build permanently, stone by stone, never to be overthrown.

The social problem has always been the problem in world's evangelization. With it had the apostles to wrestle as well as we. Caste, race and national prejudice figured as largely in apostolic missions as in American missions. The heathen were suspicious of the Jew. The Jew scorned the heathen, saying of him that even when proselyted he could not be trusted till the fourth generation.

To compel this scornful Jew to carry a gospel of love to a despised heathen, persecution became the instrument. The stoning of Stephen intoxicated the Pharisaic element in Jerusalem to its full capacity. A set of Hellenistic proselytes, though they had been chosen deacons, could not preach in Jerusalem. Hence it was they who were hurled into the heart of Samaria, a land neither Jew nor heathen, but both. Stephen was dead; but Philip, filled with the Spirit, preached the "kingdom of God and the name of Jesus." The Samaritans believed and were baptized; but the apostles were still in Jerusalem, man-like, compromising the aggressiveness of the Gospel to the conservatism of Judaism. God is forcing them out of the city. The walls of Phariseism must be broken down. Peter and John at last go down to Samaria to lay hands on the Samaritans, "that they might receive the Holy Spirit." And when they (the apostles) had spoken of the word of the Lord, they returned to Jerusalem and preached the Gospel to many of the villages of the Samaritans. To me the clause "they returned to Jerusalem" is very significant. The apostles at this time were not only missionary, but anti-missionary. They had not yet grasped the idea that the commission embraced more than the descendants of Abraham. If the Hellenist was looser in morals, he was also broader in vision and more liberal in religion; and God uses him to good advantage in widening the realms of the kingdom and in preparing the minds of even the apostles for the recognition of the fact that God was "no respecter of persons."

Why did not the Spirit send Peter down to preach to the Ethiopian? He chose Philip. Was it a matter of chance that Philip came to be the honored messenger? I think not. The Ethiopian was without doubt a proselyte whose home was wholly without the realms of the "Promised Land." God chooses one

who cares nothing for national prejudice, but who knows well the story of the life, death, burial and resurrection of Jesus. He will ride with the stranger, will teach him all he knows and will baptize him without parley.

Did Philip preach the same theme to Samaria that Peter preached to Jerusalem? The Messiahship of Jesus is not mentioned. Yet we believe it was preached, but Philip's method was different from Peter's—different for two reasons. First, because Philip was not Peter; second, because his audience was not Jewish. He preached the kingdom of God and the name of Jesus. The "kingdom" was the all-absorbing theme of the Samaritans as well as the Jews. In the beginning of his ministry Jesus had preached the "kingdom of heaven is at hand." At the end he said: "I am the way, the truth and the life. I am the door." Hence when his spirit spoke through the apostles he heralded not an organization, but an organism. They told of the kingdom of God; but that kingdom was represented by a living personality, in whom one could not believe and trust without being a citizen of the kingdom of God. When Philip preached to this half-Jew and half-heathen people he preached the "kingdom," but he preached the name of Jesus as the concrete embodiment of that kingdom.

So to-day I would venture the assertion that it is not so vital a thing to lead men to believe that Jesus was the Jewish Messiah as it is to lead them to see that the kingdom of God is the objective of all revelation and Christian effort, and that the only concrete manifestation of that kingdom on which the world can lay hold is the living, vital personality of the Christ. It is better to-day to preach to the world that God sent his Son to save men from themselves and from the dry rot of discontent and cancerous effects of sin than that we should make them feel that he manifested himself in the Messiah to show forth his omnipotent power and for the sake of "his own eternal glory."

(To be continued.)

## EFFECTIVE PREACHING.

T. H. BLENUS.

The forcible and effective preacher is the one who is a close observer of man and nature, science and art, and who adopts in his sermons the intensely concrete, rather than the abstract, the speculative or the dogmatic style. A careful observation of the manner and method of Christ's teaching shows the Savior continually telling his hearers what the kingdom of heaven resembles. He finds his "likes" in the dawn of the morning, the sunset of the evening, the fig tree, the vine, the lily, the fishing net, the jewel, the heaven, the seed, and enters every scene in nature and domestic life to illustrate and enforce religious truth. This same method has been most carefully studied and turned to a splendidly successful use by many illustrious preachers of later times. Dr. Guthrie once remarked that in his preaching he resolved "to shoot no arrow without winging it." Morley Punshon once remarked that the most severe criticism that could be passed on one of the most learned preachers of his age was that his preaching had no "likes" in it.

Illustrations and comparisons make truth pungent, attract the attention, and when wisely and carefully used make argument sure and certain. We have no reference here whatever to suggestive jokes, ill-timed witticisms and degradedly suggestive comparisons;

such have no place whatever in the pulpit of a clean-hearted, pure-minded preacher. But we refer to pointedly clear and purely forcible illustrations, which the world around us, as well as our own research and experience, can supply as useful material for comparisons.

Church Street Christian Church, Jacksonville, Fla.

### PURE RELIGION.

CHARLES S. EARLY.

James says: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." It should be noted that the writer is here describing "pure" and "undefiled" religion, that religion which God the Father approves. He makes two statements concerning it. It consists, first, in doing good, and, second, in refraining from doing bad.

Pure religion has its positive phase. The positive phase being most important is stated first in the description or definition. Religion is too often thought to consist in those things one will not do. James sees its greatest importance in those things one does do. The illustrations he gives of the things a religious man does are extremely practical. They are not ceremonial or legalistic observances, but deeds of kindness and mercy. His gospel is a gospel of helpfulness. His idea of pure religion is that it does somebody good. James seems to agree with his brother Jesus in this. In that heavenly court scene, described in the 25th chapter of Matthew, Jesus tells us that the kind of religion that will be approved by the Son of Man when he sits in judgment, on "the throne of his glory," will be that which has led its possessor to be kind and helpful to the unfortunate of earth.

On another occasion he taught a certain lawyer that eternal life was obtained by loving God and man, and explained that this love was to be shown by acts of mercy.

It is well to emphasize the positive side of life, for the best way to keep from doing bad is to be always doing good. Yet religion has its negative side, also. If one does not want his teeth set on edge he should not eat sour grapes, and if he would not have an impure life he should not do those things which will make it impure. Thus James teaches that one phase of pure religion is to keep one's self "unspotted from the world." Jesus prayed that God would not take his disciples out of the world, but that he would keep them from the evil thereof. In the 5th chapter of the Galatian letter Paul gives a long list of sins which will so spot the life as to make it unfit for the kingdom of heaven. In this statement concerning pure religion James is dealing only with its objective side—that which Paul would call the "fruits of the Spirit." Jesus teaches that these fruits are determined by the inner life. This inner life is known by the fruits it bears. "A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil, for out of the abundance of the heart the mouth speaketh." "By their fruits ye shall know them."

Thus the outer life is determined by the inner life. The inner life consists in a certain attitude toward God and men. The attitude toward God determines the attitude toward men, hence it is of prime importance. This attitude is best described by the term love. Thus

Jesus teaches that if one loves God with all his heart and his neighbor as himself he fulfills the divine will. Paul also says that love is the fulfilling of the law. One who thus loves does the will of the Father and hence is prepared for the kingdom of heaven, for Jesus says that the kingdom is to be gained by doing the will of the Father who is in heaven.

It is evident from these teachings and many others that "pure religion" consists in such an attitude toward God as will give its possessor a right attitude toward men and to lead him to do those things which are right and to refrain from doing those things which are wrong. Thus one's religion is the life he lives. This life decides his acceptance or rejection with God. Religion does not consist in doctrine or dogma. Doctrines, so far as they having anything to do with religion, are statements concerning it. They are the product of religion and not the thing itself. If the Disciples can teach the religious world this fact they will practically have undermined the foundation of all sectarianism. The church has divided, almost always, on matters of doctrine and not on matters of life. Religion is not a system, in any mechanical sense of that term. A man's salvation does not depend on his conforming to any formal or legalistic process. No form is of importance except as it helps spiritually. Whenever the form is emphasized and magnified, as having importance in itself, it becomes positively harmful, immoral and an abomination to God. There are abundant Scriptures to prove this in the teachings of the prophets, of Jesus and of the apostles. The apostle's words, "The letter killeth but the spirit giveth life," possess a profounder significance than is usually given them. If the Disciples can teach the non-Christian world that religion does not consist in doctrine, dogma, system, theory or institution, but in the life one lives they will have undermined the foundations of skepticism and have given the so-called destructive critic nothing to do but to shovel away the fog. By thus clearing up the religious atmosphere he will become a real benefactor to the race; one of religion's best friends. When rightly understood religion approves itself to all men. It can have no opponents except those who are viciously perverse. Good men may disbelieve our theories or doctrines. They may refuse to conform to our systems. But they all approve the life which is in Christ. They may criticize the church, but they bow before our Lord. He has no wilful enemies among the intelligent well-meaning people of to-day. In his life pure religion was perfectly exemplified. All men now approve it.

Our great task as "Christians only" is to emphasize being "Christians," and we can safely trust the "only" to take care of itself. We sometimes become so anxious about the "only" that we nearly forget about being "Christians." Being "Christians only" is this: "To visit the fatherless and the widows in their affliction and to keep himself unspotted from the world." This is the best way to evangelize the world and unify the church—the two great tasks before the Disciples of Christ.

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed; And how shall they believe in him of whom they have not heard; And how shall they hear without a preacher; and how shall they preach except they be sent. Rom. 10: 13-50.

## THAT PRINTER OF UDELL'S.

HAROLD BELL WRIGHT.

## Chapter XI.

DICK ASTONISHES THE PEOPLE.

For many days Dick searched for the missing girl, bringing to bear all his painfully acquired knowledge of life and the crooked ways of the world. Though unknown to Mr. Goodrich, the detective from Chicago whom he had employed was an old companion of Dick's, and the two worked secretly together, and to the officer only Dick confided the full story of Amy's visit to the park. But they only learned that she had boarded the twelve-forty Kansas City Southern for Jonesville, and that a woman answering to her description had stopped there until nearly noon the next day, when she had been joined by a man whose face was badly bruised on the under side of the chin, and the two had taken the next train east on the 'Frisco. They found also that her companion of that night at the park, James Whitley, had hurriedly left Boyd City on the morning train over the 'Frisco to Jonesville, and had not returned, nor could his whereabouts be discovered, though it was given out in public among the society items of the Whistler that he had been called suddenly to the bedside of a sick friend, but Dick and the detective knew better.

Gradually the interest on the part of the citizens subsided and the detective returned to Chicago to other mysteries demanding his attention. Adam Goodrich refused to talk of the matter and gave no sign of his sorrow, save an added sternness to his manner; but the mother's health was broken, while Frank, declaring that he could not stand the disgrace, went for a long visit to a friend in a neighboring city, a beautiful little country town, where he had been in the habit of going every summer. And finally Dick himself was forced to give up the search. But, though baffled for a time, he declared to Charlie, Brother Wicks and his pastor that he would yet bring Amy home as he had promised her father. And while he went about his work as usual, it was with a heavy heart and a look on his face that caused his friends who knew him best to pity, while they wondered and were awed.

The summer passed and again the catalpa trees shed their broad leaves. The prairie grass took on the reddish brown of autumn and the atmosphere grew dreamy with the haze of early fall. Young Whitley returned suddenly to Boyd City and Dick met him in the postoffice. Not even a nod passed between them, but an hour later a letter was put into Jim's hand by a ragged bootblack.

Late that night, as George Udel was passing the building of the Church Printing Company on the way to his room after an evening at the Wilson home, he saw Whitley going into the office. George paused a moment in astonishment. What could this mean? Then, fearing possible danger for Dick, he stepped hurriedly to the door, but as he reached out to lay his hand on the latch he heard a key turn in the lock and his friend's voice saying, "I thought you would come." George paused again and then, with a shrug of his ungainly shoulders and a queer smile on his rugged face, he went on his way down the street.

What passed at that interview no one ever knew, for when Udel asked Dick about it the next day that gentleman only smiled and remarked that he thought

the weather a trifle clearer. However, Jim Whitley left Boyd City the day after and never returned.

Two years later saw the beginning of the movement that so wonderfully changed the life of Boyd City and gave to Dick Falkner his life work.

The practical work of the Jerusalem church, together with the influence and teaching of its pastor and supported by the Christian paper published by Dick, had brought about the sentiment that made the movement possible.

At the suggestion of Rev. Cameron in a union meeting of the young people's societies a strong committee had been chosen from all the churches to study the needs of the city and if possible devise a plan for the betterment of the existing moral conditions.

This committee, after first gaining the support and co-operation of the most influential business men and spending many weeks in gaining exact information pertaining to the subject, formulated the following plan, the main points of which are as follows:

That a society or company be organized and incorporated to furnish places of recreation and education for men and women, gymnasium, library, reading rooms and social parlors, with a large auditorium for entertainments, popular lectures, etc., and with smaller class-rooms for work on special lines. There should also be an apartment where men out of employment might earn something to eat and a place to sleep by working in the wood yards, coal mines, factories or farms connected with the institution. Also a similar place for women. It provided for a medical dispensary and hospital for the care of the sick. The whole institution was to be under charge of some Christian man, who should deliver an address on the teachings of Christ every Sunday afternoon in the large auditorium.

Besides this Bible classes could be organized by the different workers as they chose, with this restriction, that no teaching of any particular sect or denomination should be allowed, and only the life and laws of Jesus Christ should be studied.

Classes in other studies, such as pertain to the welfare of the government or people, could be organized for those who chose, all educational work being under the supervision of the directors, chosen by the members of the society.

Every department of the institution was to be free to the public at all hours. And to make this possible the funds of the society would be raised from the sale of shares, for which the holder was to pay annually twenty-five dollars. Members of the association were entitled to one vote in the society for every four shares. It was expected that the department for the needy would be self-supporting.

The purpose and plans of the society were to be fully set forth in a little pamphlet and placed in the hands of every citizen. The people were to be urged to co-operate with the institution by refusing absolutely to give any man, able to work, either food, clothing or lodging, on the ground that he could obtain the needed help by paying for it in labor at the institution; and that they farther assist the work by contributing clothing and by employing laborers and using the produce of the institution as far as possible.

The office of the superintendent was to be in direct communication with the police station, and any one applying for help and refusing to work when it was offered would be turned over to the authorities to be dealt with for vagrancy.

(To be continued.)



# The Bible School

## WORSHIPING THE GOLDEN CALF.

July 27th, 1902. Ex. 32:1-6; 30-35.

Golden Text: Thou shalt have no other gods before me. Ex. 20:3.

Time: B. C. 1491, according to the Usher chronology.

Place: Plain before Mt. Sinai.

### A Chicago Teacher's Notes on the Lesson.

ELIAS A. LONG.

#### THE WILDERNESS SCHOOL.

It is well to note the development of principles, as applying to character, in this important epoch of Israel's history. First, as Paul points out (Rom. 7:7), there is given a knowledge and conscience of sin. Ex. 20:1-17. Likewise, there is set forth the necessity of holiness. Lev. 19:1, 2. And it is at this stage that the great principle of love to God (Deu. 6:5) and love to man (Lev. 19:18) are clearly imparted. But besides the giving forth of commandments and precepts, such were to become effective in molding the lives of the Israelites. They were to be laid up in their hearts (Deu. 6:6; 11:18) and were to be taught to their children (Deu. 11:19) and were to be talked of. Deu. 6:7. Moreover there were to be external reminders of these commandments: such were to be bound on their hands and as frontlets and on their fingers. Deu. 6:8; 11:18; Num. 15:37-41. There was also a ratification of the Covenant by the sprinkling of sacrificial blood. Ex. 24:3-8. It was in the midst of further revelations to Moses, that the sad events which open to-day's lesson occurred.

#### VERSE 1—RELIGIOUS RELAPSE.

"When the people." They were in a state of suspense awaiting further developments. Ch. 24:14.

"Saw that Moses delayed to come down." He was in the mount for forty days at least. Ch. 24:18; Deu. 9:9. Recall the meeting of Moses on the Mount of Transfiguration, Matt. 17:3, 4. See I Kings 19:8.

"Gathered themselves together unto Aaron." This, under right motives, was the proper course. Hur was joined with Aaron as director and judge in Moses' absence. Ch. 24:14. Aaron was not yet the high priest. Ch. 28:1.

"Make us gods." Thus early the evil spirit shows its cloven hoofs. That the Israelites had, in the brief interval of their leader's absence, sunk back to the former superstition of Egypt, with its idolatries, is shown by Stephen's words, Acts 7:39, 40. They transgressed in breaking the plainest of commands (Ch. 20:4-6) and their own solemn promise of obedience. Deu. 5:27.

#### VERSE 2—RELIGIOUS LIBERALISM.

"And Aaron said." When Israel had called to Moses, "Give us water," he cried to God for help; when they called to Aaron, "Give us gods," he turned to unholy human devices. Like many a modern leader, he would choose the course that he disapproved but could not prevent, rather than to resist and thus risk the loss of influence. But his course greatly displeased the Lord. Deu. 9:20.

"Break off the golden earrings." Not only was the making of gods prohibited, but expressly the making of such of gold. Ch. 20:4, 23. Many of these valuables may have been of idolatrous design. Acts 19:24.

#### VERSE 3—A HEARTY RESPONSE.

"All the people." But some, including many of the sons of Levi, remained faithful. Vs. 26.

"Break off the golden earrings." They brought the most valued offering in their power to bestow. It was in truth a religious sacrifice applied to a false end. Men now on false grounds may bestow all their goods to feed the poor and give their bodies to be burned and yet profit nothing thereby. I Cor. 13:3.

#### VERSE 4—A WORTHLESS GOD.

"Made it a molten calf." It is conjectured that the calf was of wood covered with castings of gold after the manner of some ancient idol making. The rough surfaces were then "fashioned with a graving tool." The worship of the bull was well nigh universal in the pagan world. No sin in the history of Israel is more often mentioned with disfavor than this one. I Kings 12:28; Neh. 9:18; Psa. 106:19; Acts 7:41.

"These be thy gods." Not that they had dismissed the wor-

ship of the invisible Jehovah from their minds, (Vs. 5), but they sought to couple idol worship with the worship of God, a thing impossible. No man can serve two masters. Our worship of God must be whole-hearted. Luke 10:27, 28.

"Which brought thee up out of Egypt." After the wonderful miracles of deliverance by the Lord, it is hard to understand how they could accept the idol which was without power and which soon was pulverized. Vs. 20. But men to-day put their trust in the material and perishable rather than in the spiritual which abides forever.

#### VERSE 5—GREAT RELIGIOUS FEAST.

"When Aaron saw . . . he built an altar before it." He provided for a formal worship of the calf. As Satan suggested to Jesus the use of his great powers to demonstrate that he was the Son of God, (Matt. 4:3), so Aaron is led to make a great religious festival and to worship the idol in the name of the Lord.

"And Aaron made proclamation." As leader in the absence of Moses he was in position to do this. All of us are placed in positions of influence and responsibility; it is for us to choose whether such be directed as a whole-hearted or a divided offering to God.

#### VERSE 6—MISDIRECTED ZEAL.

"Rose up early . . . and offered." They were willing to give up ease of body by early rising, as well as gold, to carry out their false ideas of worship.

"Burnt offerings and . . . peace offerings." These words, with the word "feast" and the whole context, according to Dr. Beecher, indicate that many usages were already in existence, which later were incorporated in the Mosaic ceremonial laws. The burnt offerings were consumed on the altar and the peace offerings were used in the sacrificial feasts.

"Rose up to play." Evidently the feast, with its religious associations, was of a lewd and demoralizing kind, after the manner of pagan religious feasts. Vs. 7, 19 and 25. Gross-sensuality is an accompaniment of idolatry.

#### VERSE 7-29—INTERVIEW TERMINATED.

The deliverer sent, Vs. 7; apostasy announced, Vs. 8; first prevailing prayer, Vs. 11; young of staff, Vs. 17; keener spiritual scent, Vs. 18; a broken law, Vs. 19; a pulverized god, Vs. 20; character contrasts, Vs. 21; shifting responsibility, Vs. 22; shifty under-shepherd, Vs. 24; licentious attire, Vs. 25; choice before destruction, Vs. 26; the traitors slain, Vs. 28; course of cleansing, Vs. 29.

#### VERSE 30—THE SECOND PETITION.

"On the morrow . . . Moses said." His attitude—a repetition of his first prayer in their behalf (Vs. 11) and often repeated later (Ch. 33:1-11; 12:23; 34:1-10) is that of a patient, earnest appeal that the covenant may be graciously renewed. By his earlier intercession their salvation from instant destruction had been secured. Vs. 14.

"Ye have sinned a great sin." Moses knew that the first step to recovery was through penitence.

"Peradventure I shall make an atonement." He was not certain that God's mercy was sufficient to forgive their gross disobedience. He hoped and prayed.

#### VERSE 31—HUMAN MEDIATOR.

"This people have sinned a great sin." In his intercession Moses made full confession. We should pray for others. Christ prayed for his cruel enemies.

#### VERSE 32—A LIVING SACRIFICE.

"Yet now, if thou wilt forgive." Moses had yet to learn of the unlimited forgiveness of God, as later was taught by Jesus. Matt. 18:21, 22. So great was the burden Moses knew not what he should pray for as he ought, but the spirit helped his infirmity. Rom. 8:26. His limitation in this prayer is shown by the unfinished sentence.

"If not, blot me, I pray thee, out of thy book." This request is made in the face of the Lord's threat to destroy the disobedient and make a nation of the faithful. Vs. 10. His views probably were but patriotic embracing the idea of national life for Israel. Ch. 33:13. Unselfishly he would offer his body a living sacrifice with the sinful nation as a whole, rather than to be exalted with a part. Rom. 9:3; 12:1.

#### VERSE 33—PERSONAL RESPONSIBILITY.

"Whosoever hath sinned . . . him will I blot out." Prof. Beecher remarks that Jehovah repudiates the idea that he will punish one person for the sins of another; and refusing to renew the covenant, orders Moses to lead the people uncovenanted to the promised land. In his mercy he will not consume them (Vs. 10), but they must suffer the punishment of their sins.

#### VERSE 34—LEADER RE-COMMISSIONED.

"Go, lead the people." Comparing this verse with verse 10 it is seen how the intercession of Moses had prevailed.

"I will visit their sin upon them." There is salvation for the penitent, but persistent sinners must be made an example of for the good of the nation.

VERSE 35—WILDERNESS DISCIPLINE.

"And the Lord plagued the people." The visitation proceeded in various forms and at various times throughout the history of Israel.

"Because they made the calf." Because they had directly broken one commandment of the table and indirectly others.

**Five-Minutes' Sermon on the Golden Text.**

PETER AINSLIE.

*Thou shalt have no other gods before me.* The Lord Almighty must be supreme. There is one God and he alone must be worshiped. He made all things and now he is remaking the human race. He sustains us and without him we could not exist. These simple facts we have been taught from our infancy, and we have grown up to think it very foolish in any one worshipping any other than the Lord Almighty, but it is not the heathen that I am after this morning. India with its millions of gods is a very sad sight, and Africa bowing down to all kinds of creatures reminds us how low the human race has fallen, but I leave those hot sands and deep jungles for our so-called Christian country. I remember some years ago when the Chinese wanted to build a joss-house in New York city. It raised a storm from one end of the country to the other, and I am still asking why the indignation? There are millions of our people who have put business before the Lord, and as many more who have put pleasure, and a joss-house for a heathen Chinaman is a far more hopeful sight than the worship to this world by a civilized American.

The call of this text is simple. Jesus restated it many times in his sermons and the apostolic writings constantly remind us of its importance. "Seek first the kingdom of God and his righteousness and all that the body needs shall be added unto you." What men seek they usually get. Here is a man earnestly seeking the world and he gets it. He may not get money in great abundance, but he gets the world for his whole life and he is buried just as he lived—without God. He found what he sought. So is the man who makes God first, who will have no other gods before him but the Lord, who seeks the living Father. He will get God in this life and his abundant holiness in the life beyond. Said a man to his neighbor, "Why do you spend so much time in prayer and the study of the Bible?" "For the same reason," was the reply, "that you spend so much time at your desk." "Oh," said the man, "but I have to do that for a living." "Then," replied the neighbor, "it is still for the same reason that I pray and read the Bible." "Bo!" said the man, "how does that support you? It certainly puts no money in your pocket." "But it does. It gives me patience amid my daily burdens. It cheers me in my sorrows, and my Father is building me a house while I am sitting at his feet and carrying out his orders on earth." There is a case of a man making God first and lays hold of those virtues that make the heart happy and crowns God in his daily life. Is there no profit in that? Not business, not pleasure, but God must be first. He must be in your pathway and none other must stand there, and you will have comprehended the beauty of holiness.

Our Father, we desire to have thee now and forever as our God, unto whom we render praises and thanksgiving. Amen.

**THE PRAYER-MEETING.**

SILAS JONES.

**The Ten Lepers.**

Topic July 23: Luke 17: 11-19.

Among the ten lepers was one Samaritan. The others were doubtless Jews. Had they been in health the Samaritan would not have been found in the company of Jews. They would not have tolerated him; he would have considered it a disgrace to be with them. A common misery brings them together. Race prejudice is a poor feeling to cherish in the presence of leprosy. It may be that God wisely permits suffering that it may bring us to our senses. When sickness comes we forget our quarrels with the neighbors, unless we are exceptionally foolish. Pain makes us think of what is best.

The ten men make a common appeal. They ask Jesus to heal them. They know what is the matter and they know Jesus understands their condition. Men usually know when the body is desperately sick and they usually seek help for it. It is a regrettable fact that they often neglect the soul's sickness and the source of its healing. If they knew their condition and how it might be changed they would cry out together: "Jesus, Master, have mercy on us." There would be no asking for special consideration. We are all sinners. We must all make the same appeal.

The response of Jesus is prompt and effective. The leprosy departs. The men see that their flesh is as the flesh of other men. They will no longer have to live away from the business and social life of their people. They are no longer under the power of a loathsome disease. The response of Jesus to the cry of the spiritually diseased is likewise prompt and effective. At his word sin departs and the soul is free to enjoy the society of the good and holy and to enter into all the activities natural to free souls.

Only one returned to give glory to God. The nine seem to have thought of nothing but the good fortune which had so suddenly come to them. They thought of the joy they would have when they met their friends and took up their former manner of life. The one man thought of him to whom he was indebted. He gave glad expression of his gratitude. Who can doubt that he received a blessing which the others did not receive? They went away with bodies restored to health. He was saved spiritually. It may be doubted whether the others were helped spiritually.

One grateful heart and nine without gratitude. Does this proportion obtain to-day among those who received mercies from the hands of Jesus? One is sometimes inclined to believe that it does. It would be hard to find a man in the United States who has not received some benefit from Jesus. And we have the means of knowing the source of our blessings. Are we all grateful? Do we give glory to God and thank him for the benefits he has conferred upon us through Jesus Christ? In a formal way many of us do this. If we had the glad feeling of the Samaritan our words would be more pleasing to the Lord and he could do for us much more than we now give him the privilege of doing. Not until we are grateful to God do we really possess the good things he sends to us. When we come to him with thankful hearts God will add to what he has already done.

**The poor have the gospel preached to them. Mat. 11: 5.**

## CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

## Medical Missions.

Topic July 27: Matt. 10: 7, 8.

"And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils; freely ye have received, freely give." Such is the brief commission given by Christ to the twelve when he first sent them forth. They were not to go in the way of the Gentiles, nor to enter into any city of the Samaritans; but were to go rather to the lost sheep of the house of Israel. They were thus limited by their environments, their lack of training, their utter want of sympathy with the larger world and the purpose of the Master in sending them out. Yet it was

## A GREAT COMMISSION.

They were to preach the coming kingdom. In this they were to emphasize the message of John the Baptist and of the Messiah in the beginning of his ministry. It was an announcement of prophetic good cheer. The ring of the coming age of deliverance of which the prophets had sung was in it. The seeds of reformation, of redemption, of restoration to Israel, long bound in captivity, spiritual and political, were in this message. One of the interesting things to be noted in comparing this with the

## GREATER COMMISSION

to go into all the world and preach the Gospel to every creature is the prominence given to the healing of bodily ills. These were made especially prominent because they were evidence of their own and of their Master's mission. This is made additionally evident by the Savior's message to John the Baptist, who sent unto him a little later from prison, inquiring, "Art thou he that cometh, or look we for another?" And Jesus answered, "Go your way and tell John the things which ye do hear and see; the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up and the poor have the Gospel preached unto them." (Matt. 11: 2-6.)

We find in this the true place and purpose of miracles. To bear witness to Christ's claim to be the promised Messiah and to establish the "all authority" with which he spoke in the giving of this first, as in the giving of his last and greater commission. And this evidence still witnesses to his divine Messiahship and the matchless character of his ministry, and is still reinforced by the testimony of innumerable institutions in Christian lands and at mission stations in heathen lands, where multitudes of sick and infirm and unfortunate are daily ministered unto in the spirit of the Master. It is still true and in a wider and in some respects more wonderful sense, that the sick are healed, the blind see, the lame walk, the demons are cast out; and it is still true that the poor have the Gospel preached unto them. Medical missions are distinctly a characteristic of Christian enterprise, and are a perpetual vindication of the spirit and power of the Christian religion. They are the modern exemplification of the all-pervading influence of Christ's teaching and life in inspiring to all unselfish benevolence.

God commandeth thee to ask, and teacheth thee how to ask, and promiseth that which thou asketh, and is angry if thou asketh not; and yet askest thou not?—*Andrews.*

## BIBLE BRIEFS.

## Concise Statements Regarding the Origin, Structure, History, Character and Teachings of the Holy Scripture.

HERBERT L. WILLETT.

These paragraphs are intended to serve as helps to an outline knowledge of the Bible where a more extended study is lacking or a brief review is desired. Thus used, they will be admirably adapted to Sunday school reviews, prayer meetings and preaching services, the leader asking the questions, and the company present responding with the answer. In this manner a few questions at each meeting, or even one, in cases of the longer ones, will afford profitable material for a series of biblical preludes or reviews. The ground covered at the previous meeting should be reviewed before the advance topics are considered.

53. *What are the apocryphal books of New Testament times?*

A collection of books outside the canon of the New Testament has sometimes been called "the apocryphal New Testament." It includes in general such anonymous or pseudonymous works as: (1) The Gospel of the Birth of Mary, (2) The Protevangelion, (3) The Gospel of the Infancy, (4) The Gospel of Nicodemus, (5) The Epistle of Paul, the Apostle to the Laodiceans, (6) The Epistles of Paul and Seneca, (7) The Acts of Paul and Thecla, (8) The Epistles of Clement to the Corinthians, (9) The Epistle of Barnabas, (10) The Epistles of Ignatius to the Ephesians, the Romans, the Smyrniacs and Polycarp, and (11) The Book of Hermas.

54. *What is the value of these books?*

They have varying values, but most of all they serve to point out very clearly the immeasurable superiority of the Scriptures of the New Testament to all other writings of the early Christian years.

## THE WORK OF CHRIST.

55. *What is the purpose of the Gospels?*

The purpose of the Gospels is declared by John to be "that ye may believe that Jesus is the Christ, the Son of God, and that believing, ye may have life in his name" (Jno. 20: 31). In other words, it is to set forth the Gospel of Christ.

56. *What is the Gospel?*

The Gospel is the "good news" of God's love for man as revealed in Jesus, and of the possibility of adjusting man's life to God through conformity to the teachings and spirit of our Lord.

57. *What were the divisions of Christ's ministry?*

The public ministry of Jesus probably extended through a period of more than three years. There was a time of obscurity, a time of popularity and a time of opposition, culminating in his crucifixion. During all this time Jesus was engaged in teaching, preaching and healing.

58. *What was the character of Jesus' teaching?*

Jesus taught the disciples and the multitude; but to the former, as students in his school, his future apostles, he gave particular attention. The themes on which he taught included the nature of God, the kingdom of God, Jesus' own person and purposes, the greatness and the peril of man, sin and its consequences, the relation of the Gospel to the law and the program of Christianity.

59. *What was the character of Jesus' preaching?*

Jesus preached to the people, announcing the advent of the kingdom of God and persuading men to accept its obligations. By this means he not only secured present results, but trained the disciples for their future work.

(To be continued.)



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A WEEKLY RELIGIOUS, LITERARY &amp; NEWS MAGAZINE

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Articles for publication should not exceed one thousand words and should be in our office one week previous to date of paper in which they are to appear. News letters should be condensed as much as possible. News items are solicited and should be sent in promptly.

**NOTES AND PERSONALS**

B. S. Ferrall reports one addition at Watseka, Ill.

D. S. Thompson reports one addition at Clyde, Kas.

Harold Monser is in a tent meeting with Bro. Roach of Wyoming, Ill.

Who will be the first to send us ten subscribers for ten weeks for ten cents each?

Do not fail to read our extraordinary offer for trial subscriptions. A hint to the wise is sufficient.

Geo. W. Buckner reports one confession at Macomb, Ill. Also plans for a parsonage well under way.

Miss Kate Griswold, the enterprising editor of Profitable Advertising, published in Boston, called while in Chicago.

What a fine opportunity to get a fine and really valuable library for your Sunday school. See the Book Supply Company "ad."

Additions reported last week: Baptisms, 893; M. E., 16; Baptists, 21; U. B., 10; unclassified, 2; total, 942. Dedications, 6.—Owen Livengood.

Bro. J. D. Johnson of Canton, Ohio, sends us a neat card giving subjects

and leaders of the prayer meetings. Bro. Welshimer, the pastor, is doing good work.

Next week we shall give our readers some brief statements from our friends as to the value of the Christian Century. Show your friends our offer for ten weeks.

Nine added in ten days, three by confession and baptism at Compton Heights, St. Louis, where J. N. Crutcher ministers. Bro. Crutcher goes on a month's vacation July 20.

The Foreign Society has received \$18,500 toward the new Bible college, Tokyo, Japan. Only \$1,500 more is required to insure the enterprise. Friends should see this provided at once.

T. J. Thompson, formerly pastor of First church, Lincoln, Neb., is visiting at La Harp, Ill., and will preach for the church till Sept. 1. All correspondents should address him at La Harp.

B. F. Stallings writes from Harper, Kan., that they expect to pay off their mortgage at Bluff City on July 27th. Bro. Frank Talmage on his way home from Philadelphia to New Mexico, visited them.

Freedom from disease at last, a scientific way of living that eliminates all diseases from the body, and health, happiness and prosperity assured. Address I. W. Lowman, El Paso, Illinois, for information.

The receipts for foreign missions for the first ten days of July amounted to \$11,160.98, a gain of \$5,147.07 over the corresponding time last year. Every Sunday school should be enrolled with an offering this year.

F. D. Wharton of Ingersoll, Okla., united in marriage Mr. Frank Carmane and Miss Retha Parkerson, prominent young people of his church, on July 4. Bro. Wharton reports his work at Ingersoll progressing most satisfactorily.

J. G. M. Luttenberger of Dorchester, Ill., passed through Chicago on his way from New York, where he completed the course in the Institution of Physicians and Surgeons in Rochester, receiving his degree from that institution.

C. T. Gaumer reports meeting at Bismarck with 23 additions, eight last Sunday, six of whom made the good confession. Although the weather was unfavorable the meeting increased in interest from the start, and the results were most encouraging.

The congregation at Erlanger, Ky., though less than a year old, is preparing to build a \$5,000 house of worship. Already \$2,000 besides the lots have been subscribed. Edgar D. Jones, minister there, recently gave "An Evening with the Dialect Poets" to a large audience in the town hall.

We deeply sympathize with our brother, T. A. Abbott, cor. secy. of

Missouri mission work, in the loss of his mother. She had lived a long, active life and the last few months of her life she was a great sufferer and death came as a sweet release. She was buried at Troy, near the old home.

The faithful pastor of the Springfield, Mo., Central church writes: We had eight additions to the Central last Sunday and four the Sunday before. Organized a Junior C. E. society with 36 members, and a Monday night Bible training class with twenty young men, several of whom have aspirations to the ministry.

Lawrence Wright and Frank A. Wilkinson, general evangelists, write: We begin a tabernacle meeting at Diagonal, Iowa, July 20. Our next meeting after that will be in Eastern Ohio. Our time is all taken until Jan. 1st, 1903. Those wishing to engage us for winter and spring meetings can address us at Jefferson, Iowa.

Bro. Bruce L. Kershner, who has recently been elected to the chair of Greek in Bethany College, called at the Christian Century office last week. He has done excellent work at Beaver Falls, Pa., where his thorough work and manly character won many friends. He reports Bethany College as prospering.

A. W. Taylor, who has recently ar-

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Take a cold sponge bath, dress leisurely and sit down to a breakfast of Grape-Nuts and cream, a little fruit and a cup of Postum Food Coffee. Don't fear, you won't starve; on the contrary, that "Lordly feeling" will take possession of you by lunch time.

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rived in this country with his wife, who is from Chester, England, is visiting at Harlan, Iowa, and reports that the work of the new pastors, Williams at Chester and Neal at Southport, both of whom are from the United States, is opening up promisingly. The great need of our work in England is more men to serve as pastors.

Bro. Andrew Scott entered on his second year as pastor at Pontiac, Ill. During the year all debts, including a mortgage on the church, have been paid. One hundred and one dollars given by the church to the cause of missions and all current expenses promptly paid. Thirty have been added to the church membership and Bro. Scott preached the memorial sermon for the G. A. R. and also delivered a memorial address each for the Modern Woodmen and the Odd Fellows. The church membership is now 163 and \$1,455.31 is the entire sum raised by the church for all purposes during the year.

A new journal, entitled "Young America," edited and published by Frank V. Irish, president of the Anti-Cigarette League of America, has been launched. This first issue gives much promise. All persons interested in the "boy problem" should write to Bro. Irish for a sample copy of "Young America," and those who realize the bad effect of cigarette smoking should get up clubs for this new journal.

Freedom from disease at last, a scientific way of living that eliminates all disease from the body, and health, happiness and prosperity assured. Address I. W. Lowman, El Paso, Illinois, for information.

Last Friday was certainly not "Black Friday" in the Century office. It was brightened by calls from a number of our leading workers. D. R. Lucas, one of the originators of the Christian Oracle, which was merged into the Christian Century, gave us a very pleasant visit. Bro. Lucas has been one of our strongest preachers and has filled a large place in the development of the cause of primitive Christianity in the central states.

Bro. Geo. B. Ranshaw, assistant secretary of the American Christian Missionary Society, has been in the city several days and also made our office a call.

Bro. L. H. Stine, one of the finest writers in our brotherhood and a man of excellent literary judgment, and J. M. Rudy, formerly editor of the Christian Union, came together. Brother Rudy spends his vacation in Lima, O., his old home. He expects to locate after the hot weather. Churches desiring meetings should communicate with him at Lima, O. A number of other calls were enjoyed by the office force.

Ye office editor spent last Sunday with the church at Macomb, while G. W. Buckner, the pastor, preached for

him at Harvey. Bro. Buckner is doing an excellent work at Macomb, while his wife, Mary Pickens Buckner, preaches half the time at London Mills near by. That we enjoyed the day with the good and hospitable people of that thriving little city goes with the saying. One of the special pleasures of the day was to meet with and enjoy the fellowship of the venerable J. C. Reynolds, whose spiritual vision has not been dimmed by age and whose life is a constant benediction to the church and the community. It was a day well spent and greatly enjoyed.

Among the many journals and magazines which come to our desk none show more evidence of prosperity than the Acetylene Journal, published in Chicago, of which Elias A. Long, who has been writing the Sunday school lessons in the Christian Century, is editor. The July number is a thing of beauty and must certainly be a present joy to the Acetylene Journal Publishing Company. We commend the change in name and also in the massing of the advertisements on the first and last pages of the journal. The advertisements are as artistically printed as the editorial columns are spicy and interesting. Through the energy and ability of Mr. Long the Journal has grown within the past two years from twelve pages to thirty-six pages. The advertising in the July number alone must aggregate somewhere near \$1,000. We commend the Acetylene Gas Journal for its enterprise and extend our heartiest congratulations to the editor.

Bro. J. Will Walters, one of our efficient and faithful Iowa preachers, has written us a vigorous protest against the very "unkind and unchristian" editorial regarding one of our leading educators which appeared in a Des Moines paper. While we regret no less than Bro. Walters that men who wear the name of Christ can be so lost to Christian courtesy as to publish such "unkind and unchristian things," we think best not to give it further publicity. Probably the most unfortunate part in regard to such editorials is the fact that the writer has received encouragement from seeing "unkind and unchristian" personals in journals from which Christian people expect better things. The cheap way of discrediting good and true men by dubbing them "higher critics" is a fad which the good sense of our great brotherhood will overcome. As Bro. Walters says, "The higher critics, so called, are but a drop in the bucket compared with such spirits who hurt Christ's cause by their carping criticisms."

The Maxinkuckee Assembly is now in progress. We had the pleasure of spending one Lord's day on the beautiful grounds and also of hearing Mrs. A. R. Bourne, professor of history in Kentucky University, deliver a fine lecture on the cathedrals and abbeys of England Saturday night. The

writer preached Sunday morning to a very appreciative audience. Col. A. F. Fleet of Culver Military Academy, Mrs. Fleet, Major and Mrs. Glascock, and the naval cadets rowed to the grounds in two fine government cutters and attended the Sunday morning service. Bro. T. J. Legg presided at the communion service in the afternoon and our national secretary of the American Christian Missionary Society gave an inspiring address. We left the grounds at three a. m. and reached Chicago in time to open the Christian Century office at 7 o'clock. Lake Maxinkuckee is as beautiful as Lake Chautauqua. The assembly program, part of which will be found on another page, is very fine. Persons fond of boating and fishing in addition to good lectures and Bible study should attend the assembly.

#### DAVID AND GOLIATH.

#### A Little Shot Put Old King Coffee Out of Business.

When medicine fails, they sometimes send sick people away to another climate for their health. Sometimes the climate does it, but more often they stumble on the proper food to take, and then get well.

A lady in San Diego tells of a friend who left her home each December, for the past two winters, to go to Cal. for her health. She says: "Almost all of her time was spent in visiting the doctor and sitting in a big chair and watching the clock to note the time for her next dose of medicine. Nervousness was her principal trouble, and with others of kindred nature, made life for her a burden."

On the occasion of her last visit, I begged her to give up the use of coffee and use Postum Coffee. She replied that she could not stop coffee. I said no more at the time, but the next morning at breakfast I passed her a fragrant, steaming cup of Postum, making it as it should be made. After that I had no more trouble and my friend drank no more coffee. But the most surprising part of the experience was the change that soon came over her.

We began to notice it within less than a week. In less than a month her nervousness had left her, and in three months she was a new woman in face, figure and health. I had not dared to hope for so much benefit, although I had been greatly benefited myself by Postum, but coffee to her system was simply poisonous, and I believe this is the case with many others. She returned to her home in December and was married within less than two months after. She never fails to give credit to Postum for her health or thanks to me for teaching her to make it properly, and well she may, for Postum has done for her what travel, doctors and medicine failed to do." Name given by Postum Co., Battle Creek, Mich.

## CHICAGO DEPARTMENT

### Douglas Park.

The attendance at the quarterly business meeting of our congregation, held on the evening of July 7, was not as largely attended as usual. The treasurer reported a balance of \$34.47 in the treasury. The C. W. B. M. reported a decided falling off of interest and attendance. The Ladies' Aid reported a membership of 24. They meet every Thursday and during the past quarter have expended \$22.16 on internal furnishing for the building. A committee of five was appointed to devise plans for reducing the church debt.

### Englewood.

The church services were well attended, although the day was very warm. Bro. Kindred preached an inspiring and uplifting sermon in the morning on "How Does God Dwell in Our Hearts."

He made us forget the warm weather for a short time.

Our Sunday school is not so well attended owing to vacation time, but we have the pleasure of knowing that our scholars are attending Sunday school elsewhere, as they call for "vacation blanks" before leaving.

The Junior, Intermediate and Senior Endeavor societies are well attended for warm weather. Warm weather has no effect on real Endeavorers, and now is the time the call comes for whole-hearted services.

About thirty-five of our Sunday school attended the picnic at St. Paul Park, July 12th, and all reported having a fine time. Quite a number took part in the races and contests and of course won some of the honors of the day. Miss Daisy Clemens (the champion racer) again won in the young ladies' race.

Alfred and Frantz Louder won quite a number of points in the boys' race. Also Charles Adams and Elmer Nelson carried away some of the points in the camel race.

The Anti-Cigarette League, with the Girls' Auxiliary, will have their picnic at Jackson Park, July 19th. It is hoped that the day will be pleasant and full of pleasure for the boys and girls who stand for purity of the physical body.

### First Church.

The audiences at the First church are surprisingly good considering the fact that so many of the members are out of the city. The prayer meeting, too, is well attended, notwithstanding the warm weather. The studies are in the Gospel of John.

The following persons were recently received into the church: Mr. and

Mrs. Du Chateau, 95 E. 54th street; Mrs. M. L. Stover, 4510 Prairie avenue; Ed L. Van Zant, 743 E. 43d street, and Mrs. Fannie Strear, 4627 St. Lawrence avenue.

The Sunday school services are discontinued during July and August. The Endeavor Society holds services at 6 p. m., and the meetings are well attended.

G. A. Gill, chairman of the executive committee, was heard to remark the other day: "I never knew a church where the finances were so well kept up as at the First church." This excellent result is due not only to the liberality of the members, but to the efficient services of the treasurer, Mr. E. M. Bowman, and the secretary, Mr. A. C. Frazee.

An interesting and profitable feature of our Sunday school work is the general drill by the superintendent, Mrs. L. B. Dawson, in the fundamentals of Bible knowledge. The drill covers such items as the books of the Bible, its logical and historical division, its writers, the purpose of the writing, etc. With the Bible out of the public schools and with but little home Bible study, our Sunday school ought to be made much more effective than it often is. The church of Rome is willing to make almost any concession to the U. S. government in the Philippines if only it be given control of public instruction. Rome is wise. When God gave the law to Israel he said: "The words which I give you this day, hold in thine heart, and thou shalt teach them diligently to thy children." The religious instruction of the children is of paramount importance. Moral: exalt the Sunday school.

### Harvey.

The usual services were held, Geo. W. Buckner of Macomb preaching morning and evening, while the pastor, R. L. Wilson, preached at Macomb. Bro. Buckner is an earnest and enthusiastic preacher and an exchange of pulpits was most acceptable to the congregation. The church has already begun to plan for a meeting to be held early in the fall by our city evangelist and superintendent of missions, W. B. Taylor, and it is confidently expected they will have a great meeting.

### Hyde Park.

In the absence of the pastor, Bro. E. S. Ames, who is in Iowa, Bro. C. A. Young of the Christian Century took charge of the services. The floral decoration regularly arranged by Mrs. Smith were very fine. Mr. Ernest Wiles was announced to speak to the Endeavorers on the English Bible chair work of the Christian Woman's Board of Missions. The large number of persons attending the university during the summer term aids in keeping up excellent audiences.

### Jackson Boulevard.

Despite the hot weather and vaca-

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tion season our audiences are keeping up splendidly, 305 in the Sunday school this week, a record to be proud of.

On Wednesday afternoon Mrs. Nichols had planned a picnic for the primary class at Douglas Park in honor of the birthdays of Bessie and Sefton Nichols. The heavy rain prevented the plan being carried out as intended, but 24 children met in the lecture room of the church and the little ones passed a happy afternoon.

Bro. Ranshaw of the Christian Missionary Society spoke for us on Sunday morning. He began by showing us that "we are the people," giving us a few statistics in regard to the growth of the church of Christ, and ended by making us ashamed that a people who have been so prospered and had increased so rapidly did not have more of the missionary spirit, and were not more willing to give our dollars as well as our prayers to the missionary cause.

At the close of Bro. Ranshaw's address, when the gospel invitation was extended, Mrs. Wallace, a Presbyterian lady who has been working with us for some time, came to yield a

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## BELLS

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fuller obedience to Christ and to be known hereafter as simply a Christian.

It did us all good to see Bro. T. E. Jones at our evening service. He led the song service of the evening and by special request of Bro. Nichols sang "The Ninety and Nine."

After a stirring sermon by Bro. Nichols at the evening a young man confessed his faith in Jesus.

About 200 of our members attended the picnic on Saturday. As is usual we captured about everything in sight in the way of prizes. All who attended report a most enjoyable day.

**North Side.**

Mrs. H. B. Wright of Pittsburg, Kas., daughter of our Bro. Elias A. Long and wife of our Pittsburg minister, is an attendant upon our services while she is visiting her father.

Thomas Kitchen and Miss Margie Latimer, two of our members, were married July 9 at the residence of the groom's parents in Wilmette, Bro. W. B. Taylor officiating. We wish for them long life, peace, prosperity and much Christian activity.

The veteran preacher, D. R. Lucas, worshiped with us last Lord's day. His presence was an inspiration to us.

Bro. G. B. Ranshaw, assistant corresponding secretary American Christian Missionary Society, was guest of our minister, Bro. O. P. Spiegel, last Friday.

Our senior elder, Bro. C. M. Wallace, delivered one of the most eloquent and uplifting talks at the communion table Lord's day ever heard at this church.

Bro. S. McMillan, a veteran elder from Vincennes, Ind., was present with us Sunday.

Prof. B. Frank Croxton was present at both services to direct the chorus and sing several special selections. He is a great power in music.

The evening service was mostly given over to the service of song and the large audience showed great appreciation of the congregational and special songs, especially of the most beautiful anthem by the People's chorus. Mr. Waterhouse sang a solo that pleased all. Mr. A. B. Neighswonger presided at the organ and Miss Josephine Bently at the piano. That most helpful service will be long remembered.

Miss Lura V. Thompson, national C. W. B. M. organizer, worshiped with us Lord's day and will speak for us at an early day before she leaves the city.

At the congregational business meeting Sunday, the treasurer, Bro. John Thrash, reported about \$1,200 raised by this church from Jan. 1 to June 30, with a balance of about \$25 on hand. All seemed much encouraged at this report.

Bro. Elias A. Long was unanimously elected to the eldership.

Bro. Spiegel called for \$125 to clear



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up our entire floating indebtedness and in a few moments there was cash and good pledges to be paid within two weeks to the amount of \$126. The large audience was just getting in a great giving mood when they were shut right off with the statement, "We do not want more money than we need."

If you think we are asleep at this church this hot weather come over and spend a day with us. Two of the largest audiences of the year were present Sunday, notwithstanding the high thermometer.

**C. C. M. S. Picnic.**

The picnic at St. Paul Park under the auspices of the Chicago Missionary Society was a great success. No written report has been received up to the hour of going to press. We hope to have a good report for our Chicago readers next week.

**SOUND SLEEP** is nature's grand restorative. Without it we can not long exist. Sleepless and restless nights are among the first symptoms of disease. That is the time to commence treatment with Dr. Peter's Blood Vitalizer. Address Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Ill.

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## Correspondence

### TEXAS ECHOES.

B. B. Sanders, Cor. Sec.

Our state convention, held with the Central church in the city of Dallas, June 9-12, was the most unanimous and enthusiastic of any yet held by the Texas Disciples. Hundreds of brethren and sisters were there, who came from all parts of this great state of such magnificent distances to learn what had been done by our missionaries during the year just closing, and they returned to their homes with greater enthusiasm for state missions than when they came.

The reports of the evangelists were very inspiring, as the cheers from the large audiences clearly indicated. The corresponding secretary reported as a part of the summary of the work done:

Additions .....	2,557
Churches organized .....	23
Sunday school organized...	26
Preachers located .....	15
Church houses built.....	5
Money raised for state missions .....	\$13,526.90
Districts organized .....	8
Pastors aided in salary .....	15
Contributing churches .....	238

The evangelists employed by our state and district boards are as follows:

J. B. Boen, Seymour, Tex.  
Jno. W. Marshall, Waco, Tex.  
Tom Smith, Hermoson, Tex.  
J. L. Huddock, Weatherford, Tex.  
J. B. Faulkner, Wylie, Tex.  
B. J. Waugh, Buda, Tex.  
M. M. Smith, Sulphur Springs, Tex.  
A. M. Shelton, Como, Tex.  
V. L. Graves, Oakwoods, Tex.  
Arthur W. Jones, Comanche, Tex.  
A. D. Rodgers, Waco, Tex.  
Emanuel Dubbs, Clarendon, Tex.  
Singing Evangelist E. M. Dauthil, Austin, Tex.  
Singing Evangelist Talmage Stanley, Weatherford, Tex.  
Singing Evangelist James Faulkner, Wylie, Tex.

We hope to increase this number to 25 within the next few months.

H. C. Patterson is in a fine meeting at Wills Point. At last account scores of people had become obedient to the faith under his preaching.

Allen Wilson has just closed a fine meeting at McKinney with over 100 additions, and he is at this writing in a meeting at Ennis with prospects of great results.

Waugh and Dauthil are in a splendid meeting at Yoakum, with 31 additions to date. They have set 100 as the number before the meeting closes.

J. B. Faulkner has just closed a meeting at Murphy with 31 additions,

with a church organized of 60 members. A. E. Ewell is in a meeting at Hillsboro, which promises fine results.

O. J. Law and J. L. Smith are recent arrivals respectively from Kansas and Oklahoma, who add very much to our preaching force. The former is located at Kaufman and the latter at Bowie. We give them a hearty welcome.

Davis Errett, recently from Missouri, is moving things in Waco, where he is pastor of the Central church. The church, Sunday school and Endeavor have taken on new life since he has taken hold and the Waco church will soon place itself in the front rank. Bro. Errett is not only a preacher of fine ability, but he is a pastor of excellent executive ability.

The Central church at Dallas will be dedicated the second Lord's day in July, M. M. Davis, the pastor, preaching the dedication sermon. This church has for years carried a very heavy debt, but on the day named she will declare her independence of debt and have a day of great rejoicing. The entire brotherhood of Texas will rejoice with them.

### PORTLAND, ORE., DEDICATION.

The First Christian church, Portland, Ore., dedicated their new building June 15th, with Bro. Chas. Reign Scoville of Chicago master of ceremonies. The services were begun in the hall where the church had been meeting for several months, on June 8, with Decision day in the Sunday school, when 11 pupils decided for Christ, and three others were received into the fellowship of the church during the day, making 14 in all. Bro. Scoville arrived Thursday evening and preparations were at once made for the work in hand. He preached every evening up to Sunday, with splendid results.

Sunday, 10:30 a. m., brought together a great congregation, and after one of the most powerful sermons ever delivered in the city, the work of securing pledges was begun. The church, through its trustees, had borrowed \$5,000, which will be carried for a time, but in addition to this \$3,500 was needed to meet present demands. In a very short time \$5,000 was pledged, and all were happy, and a cheer went up and all joined in "Praise God From Whom All Blessings Flow."

The pastor, J. F. Ghormley, led in the dedicatory prayer, closing with the benediction. The congratulatory exercises at 3 p. m. and the communion service, which followed, were inspiring occasions. The leading pastors of the city were present and were profuse in their words of praise. The meeting continued until Wednesday evening, June 18, and including the 14 who came into the church before Bro. Scoville arrived there were 62 by confession and letter or statement, in

### WOULD YOU CARE

to be cured of stomach trouble, constipation, torpid or congested liver? Would you like to be sure that your kidneys are always in perfect condition? Would you wish to be free from backache, rheumatism and catarrh? The Vernal Remedy Company, Buffalo, N. Y., will send you free and prepaid a trial bottle of their Vernal Saw Palmetto Berry Wine, which makes all of the above troubles impossible. One dose a day of this remedy does the work and cures perfectly, to stay cured. There is no trouble and but a trifle of expense to cure the most stubborn case.

Every reader of Christian Century who needs it may have a trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh, flatulence, indigestion, constipation of bowels, and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and prostate gland it is a wonder worker.

the short meeting of eight days. Bro. Scoville won the hearts of all our people. The fact that he could not remain to continue the meeting was a great disappointment. However, we rejoice in the results attained and commend Bro. Scoville to those who may have a like work to do as a master of dedications with no superiors.

J. F. Ghormley.

### PROGRAM.

Maxinkuckee Assembly, Lake Maxinkuckee, Culver, Ind.

July 3 to 28, 1902.

7:30 p. m.—Stereopticon Lecture, W. H. Waggoner.

8:00 p. m.—Musical Recital, Miss Maud Patrick, Logansport, and Lena Myer Todd, Flora.

Saturday, July 19.

8:30 a. m.—Mission School, the Great Religions of the World, W. H. Waggoner.

9:00 a. m.—Bible Study, Hebrews, Ashley S. Johnson.

10:00 a. m.—Lecture, Nature Rummage Sale, I. N. Grisso, Peru, Ind. Afternoon for rest and recreation.

7:30 p. m.—Stereopticon Lecture, W. H. Waggoner.

8:00 p. m.—Round Table Conference on Missions.

Sunday, July 20.—Christian Evangelist Day.

9:30 a. m.—Sunday School, Superintendent from South Bend S. S.

10:30 a. m.—Union Communion.

11:00 a. m.—Address, "The Plea We Make for Christian Union," J. H. Garrison, St. Louis, Mo.

2:00 p. m.—Address, "Is It Accident, Coincident, or Chance?" H. M. Chee-neegeozian, Armenia.

7:30 p. m.—Song and Praise Service.

8:00 p. m.—Sermon, "The Great Need," G. A. Hoffman.  
Monday, July 21.—Church Benevolences. Forenoon for rest.

1:30 p. m.—Address, Christian Philanthropy, Geo. L. Snively, general secretary of the National Benevolent association, St. Louis, Mo.

3:00 p. m.—Address, Christian Giving, Ashley S. Johnson.

4:00 p. m.—Address, Ministerial Relief.

7:30 p. m.—Devotional and Praise Service.

8:00 p. m.—Address, City Evangelization, W. Brooks Taylor, Chicago, Ill.  
Tuesday, July 22.

6:00 a. m.—Devotional Service.

9:30 a. m.—Bible Study, Ashley S. Johnson.

10:30 a. m.—Address, W. J. Lahmon, Columbia, Mo.

1:30 p. m.—Address, Spirit and Sword of Evangelization, Jas. Small, Bedford, Ind.

3:00 p. m.—Address, Geo. L. Snively, St. Louis, Mo.

7:30 p. m.—Song and Praise Service, J. Walter Wilson, Indianapolis, Ind.

8:00 p. m.—Address, W. J. Lahmon, Columbia, Mo.

Wednesday, July 23.

6:00 a. m.—Sunrise Devotional Service, leader, Thos. P. Ullom, Traverse City, Mich.

9:30 a. m.—Bible Study, Ashley S. Johnson.

10:30 a. m.—Address, State Co-operation in Evangelistic Work, T. J. Legg.

1:30 p. m.—Address, Training forces for a Fruitful Field, J. V. Coombs.

3:00 p. m.—Address, Triumphs of the Bible, J. H. O. Smith, Valparaiso, Ind.

8:00 p. m.—Evangelistic Love Feast, songs and Solos by Singing Evangelists, Short Speeches and Reports by Evangelists.

Thursday, July 24.

10:00 a. m.—Address by one of America's greatest astrologers, Fr. Hyatt Smith, Buffalo, N. Y.

11:00 a. m.—President's Address, Chas. R. Scoville, president National Evangelistic Congress, Chicago, Ill.

1:30 p. m.—Address, "Christ Born in Palestine," H. M. Cheenegeozian.

3:00 p. m.—Lecture, "Gumption," J. H. O. Smith, Valparaiso, Ind.

8:00 p. m.—Recital, Selections from Kipling, Riley, Dunbar, Fields and others, by Lulu Tyler Gates.

Friday, July 25.

9:30 a. m.—Sermon, The Creed of Two Letters, Henry Goodacre, Flora, Ind.

10:30 a. m.—Address, Greater America, J. H. O. Smith, Valparaiso, Ind.

1:30 p. m.—Address, Astrology and the Bible, Fr. Hyatt Smith, Buffalo, N. Y.

8:00 p. m.—Recital, David Harum, Lulu Tyler Gates.

Saturday, July 26.

10:00 a. m.—Conference of all workers in a review of the work of the as-

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sembly and plans for the future, A. M. Hootman, leader.

1:30 p. m.—Rest and recreation; boating, bathing, fishing, etc.

Sunday, July 27.

9:30 a. m.—Sunday school.

10:30 a. m.—Union Communion and Sermon.

2:00 p. m.—Sermon, Fr. Hyatt Smith, Buffalo, N. Y.

7:30 p. m.—C. E. Consecration Service.

8:30 p. m.—Song Service and Address, A. M. Hootman.

Monday, July 28.—Closing Day.

10:00 a. m.—Farewells and final adjournment.

### UNIVERSITY OF CHICAGO NOTES.

An unusually large group of Disciples are pursuing studies in the University of Chicago this summer. Most of these are preachers, but many teachers, and others are also present. In addition to these regularly in residence during the other quarters are J. P. Myers of New Carlisle, Ind., A. C. Gray of Mt. Healthy, O., Professor Wallace C. Dayue of Lawrence, Kan., Professor J. B. Eskridge of Add-Ran, Tex., Professor E. E. Snoddy of Hiram College, N. H. Sheppard of Indianapolis, Charles Forster of Birkenhead, Eng., G. A. Ragan of Batavia, Ill., Professor Ernest Paul Wiles of the Bible Chais, Ann Arbor, Mich., C. H. Winders of Columbia, Mo., J. R. Ewess of Bowling Green, O., Rollo G. Sears of Center, Mo., D. N. Wetzel of Eureka, Ill., Bruce L. Kershner of Beaver Falls, Pa., Arthur A. Wilson of Mattoon, Ill., G. W. Buckner of Macomb, Ill., A. J. Hargett of Germantown, Ky., W. H. Erskine of Pittsburg, Pa., R. J. Whitson of Austin, Ill., Mr. and Mrs. King, Henderson, Ky., Professor F. A. Cotton, Indianapolis, Professor Cockerell of Waco, Texas, Professor Bondurant of Lexington, Ky., Professor Buchanan of Bethany, Va., and Professor Johnston of Campbell University. The indications are that a very much larger attendance of Disciples will be a feature of the second term of the summer quarter, which opens July 26th.

One of the specially interesting features of the summer quarter at the University of Chicago is the series of University open lectures, to which free admission is granted all registered students and which may be enjoyed by others upon the payment of a small fee. The list is too long to be given here, but among those who will give lectures are Professor Moulton, who offers twenty lectures on

## Christian University

Canton, Missouri.

Dr. Carl Johann has lately been called to the presidency of this institution, and Dr. D. R. Dungan will give all of his time in the future to the Bible Department. The building is being refitted in every way and the school will be stronger and better the coming year than ever before in its history. The Arts and Sciences, Modern Classics, Art, Oratory, Music, Business, etc., will be especially provided for. In the Bible Department, Prof. Dungan will be ably assisted. For further particulars write to

Dr. CARL JOHANN, President.

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the English Bible from the Literary Side, Mr. Hamlin Garland, who delivers twelve lectures on Literature a Factor in Social Revolution, and twelve on Shakespeare's Tragic Masterpieces; Professor Frederick H. Sykes will deliver a course of six lectures on the Victorian Poets; Professor Nathaniel Butler will give six lectures on the English Literature in the Secondary Schools, and Dr. William A. College six lectures on Types of Scotch Literature. In the art group interesting lectures will be delivered by Mr. Lorado Taft, Director French of the Art Institute, and Mr. James William Pattison. In the historical group Professor Thomas G. Masaryk of the University of Prague will discuss the Philosophy of the History of a Small Nation, dealing with significant features of Bohemia. Professor A. W. Small will give six lectures on The Problems of Democracy; Professor A. B. Hart of Harvard will give five lectures on the Monroe Doctrine and its Historical Application, and Professor C. R. Henderson and Professor George E. Vincent will each lecture on interesting phases of the social question. In the pedagogical group lectures will be given by Professor John M. Coulter, Professor John Dewey and President G. Stanley Hall of Clark University. In the biblical department Professor George B. Stevens of Yale, Rev. William M. Lawrence of Chicago, and Professor George H. Stetson of Kalamazoo will discuss subjects of value to the preacher. Professor W. Douglas

Mackenzie of Chicago Theological Seminary will deliver twelve lectures on Theological Apologetics; Professor Shailer Mathews will give six lectures on The Social Interpretation of Christianity in Contemporary Fiction; Professor James H. Breasted will give six lectures on The History and Civilization of Egypt; Professor Herbert L. Willett will give twelve lectures on The Manners and Customs of the Hebrew People; Professor Henry C. King of Oberlin will give twelve lectures on Theology and Social Consciousness, and Chancellor E. Benjamin Andrews of the University of Nebraska will give twenty lectures on Practical Ethics. Other themes will be discussed by Rev. Louis H. Jordan of Cambridge, Eng., Rabbi E. G. Hirsh of Chicago, and Professor Sassao of Sendai College, Japan. Scientific subjects will be discussed by various members of the department, and lectures in German and French will be given by resident and visiting lecturers, those in the French language being offered in connection with the Alliance Francaise. These open lectures are in addition to the regular class work of the University.

#### A Bugle Blast to the Kansas Brotherhood.

"Blow, bugle, blow;  
Set the wild echoes flying."

Hear ye, hear ye, hear ye; the moment has arrived, for our Kansas forces to swing into line, catch the step, and march forward to victory. "The prize is set before us To win His words implore us, The eye of God is o'er us, from on high."

On September 8th, 1902, at the First Christian church, Topeka, Kansas, the forces will gather and march in review before our Captain, Jesus the Christ, and receive in effect, His words of approval or disapproval as the soldiers may merit them.

"What a gathering of the faithful that will be!"

But, before it can be a joyful gathering we must needs pass through a period of anxiety and hard work; fighting, so to speak. We would have you know, brethren, that the indications point to victory and a time of great rejoicing at our state convention, the enemy is on the run; he has turned his back and we are pressing him hard, but he is not conquered, he may rally his scattered forces any time and surprise us by a flank movement or by making a stand in the open field.

This is not the time for grounding arms nor for loitering by the way. Even the "camp followers" should be pressed into service.

Departing somewhat from the figure used above, and speaking plainly, we need to hear from about three hundred churches, two hundred Bible schools, and a great many C. E. Societies, with an offering from each

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for Kansas missions, before our annual report can be what it should be. The quarterly letters have been sent out, so by this time every church, Bible school and C. E. Society knows, or should know, just how it stands with reference to Kansas missions.

We are receiving a number of responses to these letters and for the most part these replies are encouraging in that the promise is made that the apportionment will soon be sent in.

We would make it emphatic, brethren, that the responsibility now rests with the brotherhood of Kansas. Our office and field force have been worked almost night and day, and are still working over time in order to get the needs and opportunities of the work before you. We will not let up a single moment until convention time if we can stand the strain, but intend to do our utmost to bring our year's work to a successful termination. But we need and must have your cooperation.

Our missionaries are at their posts of duty working faithfully, and some of them are waiting patiently and uncomplainingly for their back pay. The deficit of last year which we have been struggling to raise this year and yet keep our regular work going, has compelled the board to be conservative in making appropriations for this year. But it has done its best. It is possible now for us to come to the convention with all obligations paid, and last year's deficit also fully met. Let not a preacher or church in the state fail us. Take the offering any way, even though you may not be able to reach the full apportionment. Every dollar helps. Send it to the office by or before September 1st.

The convention will be held with the First church, Topeka, September 8 to 11. All the railroads in Kansas will grant a rate of one fare for the round trip, as it will be at the time of the state fair in Topeka.

We have prepared one of the strongest and most helpful programs ever presented in a state convention, and we confidently expect an unusually large attendance. Of course you will come.

Let all who receive the large posters, which will be mailed soon, hang

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them in a prominent place in the church and call frequent attention to them.

And now, Attention! Forward, March! Topeka, September 8 to 11, 1902, where we will all join in the chorus of our new "Rally Song" for the Sunflower state.

O, Kansas, Kansas,

We will sing of thee,

Always, ever, this our song shall be;

We'll take thee for the Master,

We'll ransom thee from sin,

And in the name of Jesus

The victory we'll win.

W. S. Lowe,  
Topeka, Kansas.

#### ATTENTION CHURCHES, FIRST KANSAS DISTRICT.

At Seneca we bravely resolved to try to put a district evangelist into the field, and to help lift the debt from the Bible chair property at Lawrence. So far three churches have acted. Let us hear from you at once. Please, if in the district, send annual report to Brother W. S. Lowe, Topeka. He has repeatedly called for it and with no result in many cases.

Holton reports two confessions recently, and one from the Methodists. About seventy baptisms since September last. W. A. Oldham.

#### CRAIG COUNTY, VIRGINIA ITEMS.

The writer has been preaching for the congregations at Level Green, Gravel Hill and Bethel for nearly three years, and doing some evangelistic work at weak points. During this time one congregation has been organized and about 150 persons have been added to the congregations. This is one of the best fields in the state. Many of the people are learning to give of their means to advance Christ's kingdom. Such noble men as Dr. Bullard, George Able, Brothers Baber, Huffman and C. S. Lucas sowed the seed which is now ripening into a rich and bountiful harvest. F. A. Hodge has been district evangelist since November last. He is now in a meeting at New Castle, the county seat. The writer just closed a meeting at Level Green church, resulting in 28 persons being added to the church. Our district convention will meet August 28-31, with the congregation at Craig Healing Springs.

R. W. Lilly.

#### NEBRASKA MINISTERIAL INSTITUTE.

The second annual summer ministerial institute of the N. C. M. A. will be held at Cotner University, Bethany, Neb., July 21st to August 2d. Daily lectures will be delivered by J. B. Briney and President W. P. Aylesworth. Bro. Briney will lecture upon the following subjects: "Christian Evidences," five lectures; "Studies in Exegesis," "The Bible and Evolution," "Higher Criticism," "Romans and Hebrews."

President Aylesworth will deliver

one lecture daily, including the following subjects: 1. "A Glance at the Rise of the Early Church; Its Struggles and Marvelous Growth." 2. "The Chief Causes of Apostasy in the Beginning." 3. "Condition of the Church in the Dark Ages—Some Providential Causes in This Period." 4. "The Foot-hills of the Reformation; Waldenses, Scholasticism, etc." 5. The English and Bohemian Reformation." 6 and 7. "The Lutheran Movement." 8. "The Swiss Movement." 9. "The French or Calvinistic Movement." 10. "English Reformation by the Wesleys." 11. "The Reformation Movement by the Campbells, Stone, etc." 12. "The Signs of the Times; the Tendencies of the Church of to-day."

Special addresses will be delivered during the entire institute by those of our ministry, one address daily. These addresses will be brief and especially intended to draw forth profitable discussion, time for which will be allowed at the close of each address.

An urgent invitation is extended to all ministers and Christian workers to come to this institute. The benefit can best be appreciated by those who attended last year. They will need no urging. Much instruction and great inspiration will be received by those who attend. Come, "taste and see" that this is a good and helpful institute. Each minister is asked to send one dollar (\$1) to N. T. Harmon, Elmwood, Neb., for the benefit of this institute. If you attend it will be credited on your tuition. Write me that you will attend if God permits.

R. A. Schell, Hebron, Neb.

#### Summer Weariness.

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